1784 — 1959

A SHORT HISTORY OF THE DIOCESE OF PENNSYLVANIA

PREPARED FOR THE 175TH ANNIVERSARY
OF THE DIOCESE

BY THE

REV. J. WESLEY TWELVES, D.D.
Chairman of Anniversary Committee

Published By
EPISCOPAL TRACT SOCIETY OF PHILADELPHIA
February 1959

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175TH ANNIVERSARY PRAYER

ALMIGHTY God, our Heavenly Father, who art the giver of every good and perfect gift, we thank thee for the loyalty and devotion of the bishops, clergy and laity who have labored during the one hundred and seventy-five years of our diocese. Make us worthy of our rich heritage and glad to extend thy work, so that all the people of this area may learn to know thy love and to share with us the joy that comes through our Saviour Jesus Christ. Amen.

Authorized for use in the Diocese by the Bishop

Parish Observance, Sunday, May 3, 1959
Diocesan Celebration, May 4, 1959
Academy of Music at 8 P.M.

FOREWORD

BY THE BISHOP OF PENNSYLVANIA

THE celebration of the 175th Anniversary of the Diocese gives us the opportunity to take a "three-way look" at our diocese. We look back to the past and thank God for such men as William White, our first bishop. He was not only bishop of this diocese for forty-nine years, but also was the first Presiding Bishop of the American Church, serving in this capacity for forty-one years. Bishop White was followed by a long line of bishops, priests and laymen who have given to us a noble heritage.

In the second place we should take a clear look at the present work of the diocese. It is quite evident that we are not living in the same sort of a world which faced the organizers of this diocese in 1784. Do our efforts to spread the gospel compare favorably with the self-giving of our predecessors? Do we have the desire — and the wisdom — to meet the challenge of our own day?

In the third place we must also have an eager look to the future. The significant advances made by the diocese date from some particularly forward looking bishop, priest or layman. Will we, who are privileged to be members of this diocese in 1959, be worthy to be numbered with them? If we are, the future of the diocese will be greater than its past.

This history of the Diocese, prepared by the Rev. J. Wesley Twelves, D.D., will give all the members of the Diocese an opportunity to take this "three-way look" at the Diocese. It will also be a book which they can treasure in their libraries. I commend it heartily to all of our members.

OLIVER J. HART

RT. REV. OLIVER J. HART, S.T.D., LL.D.
Tenth Bishop
(Became the Diocesan July 17, 1943)

A Letter From The Archbishop of Canterbury

The Most Rev. Geoffrey F. Fisher
Archbishop of Canterbury and
Primate of all England

LAMBETH PALACE S.E. 1.

2nd February, 1959

My dear Bishop:

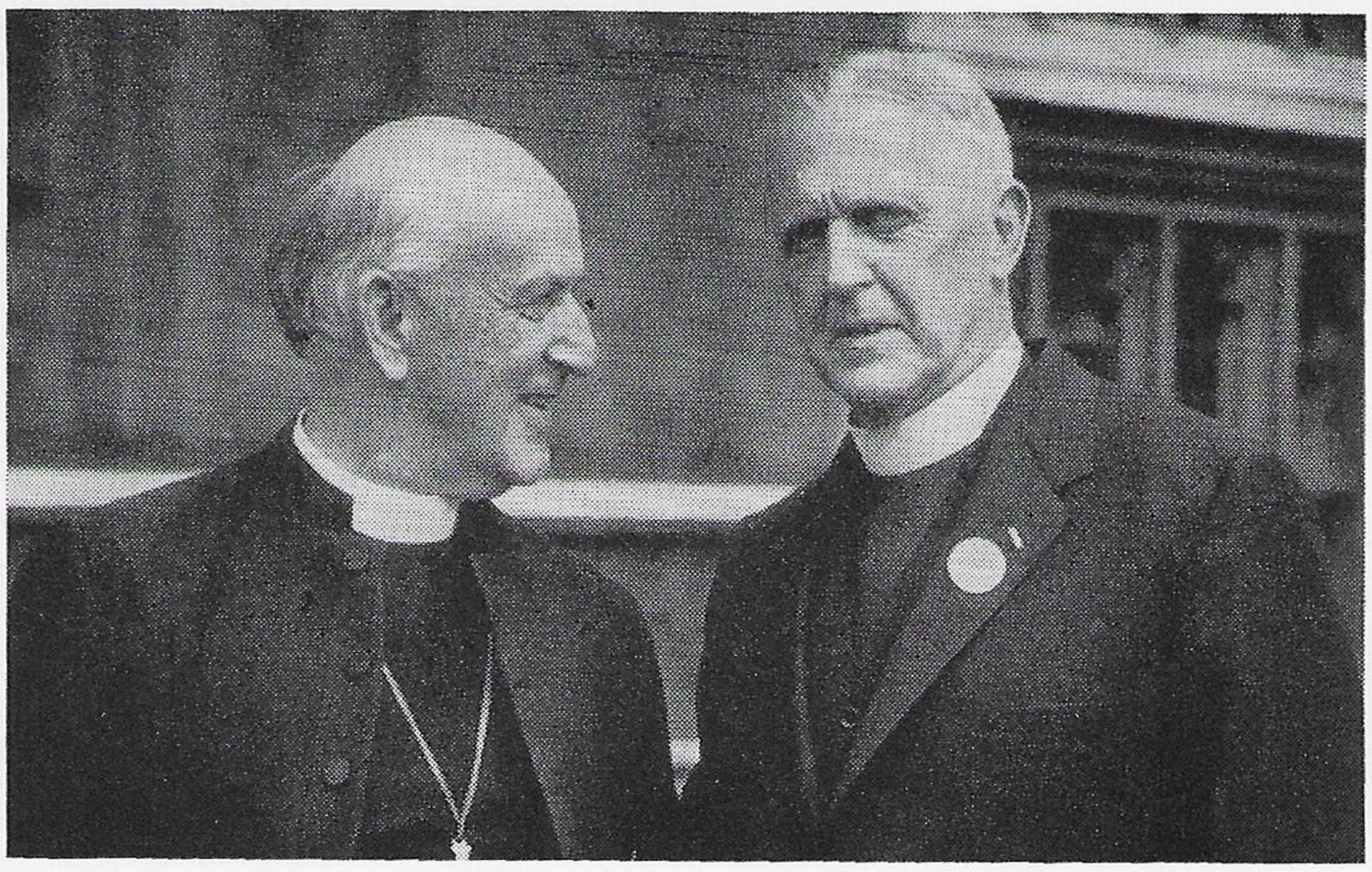
Thank you for letting me know that the Diocese of Pennsylvania is celebrating its 175th anniversary this year. I treasure the many links which bind us together, at one end the fact that Bishop White was consecrated here in the Chapel of Lambeth Palace, at the other end the memory still most vivid in my mind of the visit which I paid to Philadelphia in 1946, at the time of the General Convention.

Time passes: history unfolds; varied memories of successes and failures become part of our heritage. From the past we must always learn the lessons it has to teach and the Apostolic Faith which it has transmitted. From the past there is the Incarnation of our Lord and so much else for our salvation and comfort. But our Lord taught us to look forward to expect, and relying upon the Holy Spirit to grow and advance.

As you give thanks for your past, so you will brace yourselves for the future that you may have courage to adventure, patience to endure and above all power to subdue all things to the service and to the victory of Christ our Lord. Daily must we thank God and take courage to go forward.

Yours sincerely,
/s/ Geoffrey Cantuar

The Right Reverend Oliver J. Hart
Bishop of Pennsylvania
Church House
202 W. Rittenhouse Square
Philadelphia 3.



PREFACE

TO WRITE a complete history of the Diocese, the names of outstanding clergymen, laymen and laywomen should be included, as well as the founding and growth of the individual parishes and missions. Many people have worked on committees and in various departments, and all have made contributions to the success and achievement of this great Diocese. But this is not a complete history. Some day a real history must be written. Perhaps this Short History will make the task a little easier when that is done. It will be noted that this history is concerned almost entirely with the area that composes the Diocese today. No attempt has been made to cover the events of the larger Diocese as it was before 1871.

Many things go to make up a successful endeavor. It is so with a Church and a Diocese. Personalities, opportunities and trends all play a part. It is true that persons make history, and that history is the record of the deeds of men. But other things have also influenced the growth of this Diocese. For example, the immigrants who came to this area at different times. At one period the immigrants were almost entirely English and Irish, and were mostly Church of England people. Later on, the trend changed to German, Italian, Polish and Russian. Most of these were not prospective members for our Church.

Business and industrial expansion has had something to do with the development of the Church. The building of bridges, the laying of new highways and roads opened new areas and provided opportunities for establishing new Churches.

There are population shifts. The Church is strong in the city, and then it moves to the suburbs and the country. Expressways for speedy travel make it possible to live miles away from the business of the city. So new towns grow up overnight and the Church blossoms there, but withers in the city.

These all play a part in the growth and expansion of our Church in the Diocese, together with the leadership and devotion of Bishops, Clergy and laypersons.

Without doubt there are errors and omissions, and for these we ask your indulgence.

J. W. TWELVES

THE HISTORY OF PHILADELPHIA

LET us take a glance at the History of Philadelphia and the area which our Diocese covers.

The Dutch were the first in this area, but had no real settlement here. In 1638, the Swedes landed at Wilmington, Delaware, and some of them shortly migrated to Philadelphia. It is thought that Gloria Dei may have been founded as early as 1642. William Penn arrived in 1682, and laid out the city. Francis Pastorious, and his German Pietists came to Germantown in 1683. Some Welsh also seem to have settled in the area. So we have Dutch, Swedes, English, Germans and Welsh. Later on came the Scotch Irish and the Irish.

The bounds of the old city were from Vine to South Streets, and between the two Rivers. The city then began to spread out, following the roads and pikes. The only way of crossing the rivers was by boat They had flats which were called ferries. Attempts were made to span the Schuylkill River with floating bridges or pontoons. The first real bridge was built about 1812. This opened up the section which today is known as West Philadelphia. The city was consolidated in 1854, taking in the Boroughs and Townships, like Germantown, Frankford, Kingsessing, etc.

From 1790 to 1840, the immigration was largely from Great Britain and Ireland. From 1840 to 1890 it was Irish and German. After 1890, the immigration was Italian, Polish, Czechs and Austrian. It was prior to this latter period that the largest number of our Churches were built. Between 1840 and 1900, a period of sixty years, 164 Churches were established.

Early towns were called by Indian names. Chester the oldest town in Pennsylvania, was called Upland. Chichester, mentioned frequently is now Marcus Hook. Wicaco, later called Southwark is now South Philadelphia. Torresdale was known as Lower Dublin, and Whitemarsh was known as Umbilicamence. Many of our Churches are still known by the names of the areas in which they were located, like Hamilton Village, Francisville, Northern Liberties, Kensington, Kingsessing, etc. Up until 1820, Philadelphia was the largest city in the new world, with a population of 63,802.

HOW THE CHURCH CAME TO

PENNSYLVANIA

UP UNTIL the Revolutionary War, our Churches here were part of the English Church, and were in charge of the Bishop of London. First religious services in Philadelphia were held by the Swedes, who held services at Wicaco in 1642. They also had occasional services at Kingsessing and Upper Merion. They used the English Prayer Book and some of the clergy were Church of England. There is said to have been a Church building at Tinicum in 1646. Occasional services were held in the Block House at Wicaco around 1677.

After Penn came, there were many English in Philadelphia. Not all of these were Quakers. Many were Church of England. Missionaries from England, sent out by the Venerable Society for the Propagation of the Gospel in Foreign Parts (S.P.G.) helped to establish Churches, and ministered to them. This society was organized in 1701.

In Philadelphia, the first Church to be started was Christ Church in 1695. A group of some fifty persons had purchased ground and erected a Church building, and the Rev. Thomas Clayton was sent from England to take charge of the new congregation. Sometimes they had a resident minister, sometimes one of the S.P.G. missionaries. The Rev. Evan Evans was an outstanding minister, licensed by the Bishop of London to serve this Church in 1699. With some intermissions, he was in charge until 1718. He made journeys around the countryside, and gathered together groups of people at such places as Oxford, Whitemarsh, Radnor, Great Valley, Perkiomen (Evansburg), Chester, Concord and Marcus Hook. In his reports to the S.P.G. he indicates that he preached at these places. George Keith, a converted Quaker, who became a clergyman of the English Church was also an active missionary in these early days. Thus Churches were started in outlying areas, where there were small communities, and later became known as Trinity; Oxford, in 1698; St. James; Perkiomen, in 1700; St. David's, Radnor; St. John's, Concord; St. Paul's Chester; St. Martin's, Marcus Hook; St. Thomas, Whitemarsh, and St. James, Bristol. A complete list of early Churches is given elsewhere. There were also several Churches in the upper part of the State. St. Paul's, Philadelphia and St. Peter's, Philadelphia came in 1760 and 1761. As the city grew, these Churches established other Churches and communities started their own.

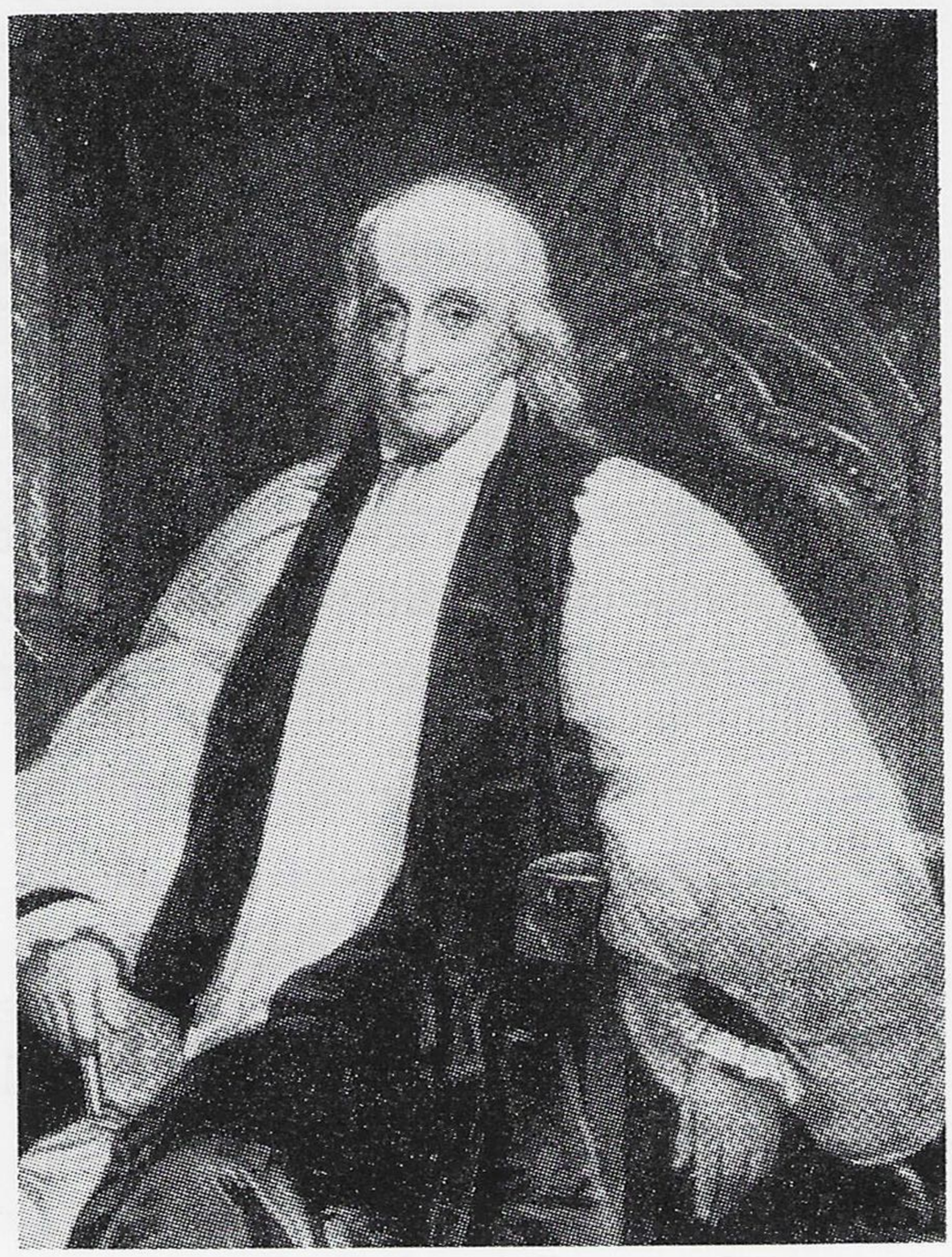
THE ORGANIZATION OF THE DIOCESE

After the Revolutionary War, the English Church was in disrepute. Efforts were being made to organize a National Church, and also to obtain duly consecrated Bishops. The Rev. William White was Rector of Christ Church and he suggested to his Vestry in November 1783 that a meeting be called with the Vestries and Clergy of the three Philadelphia Churches to discuss the formation of a representative body for the Church in Pennsylvania. On March 29, 1784, the Clergy and Lay representatives of Christ Church, St. Peter's Church and St. Paul's Church met. They resolved to ask for a conference with the members of the other Episcopal Churches in the State. Such a meeting was held on May 24, 1784, and lasted for three days. Present at this Convention, as it later became known, were representatives from Christ Church, St. Peter's Church, St. Paul's Church, St. James, Bristol; Trinity, Oxford; All Saints', Torresdale; St. Paul's, Chester; St. David's, Radnor; St. Peter's, Great Valley; St. Martin's, Marcus Hook; St. James, Lancaster; St. James, Perkiomen; St. John's, New London; St. John's, Huntington; St. John's, York; St. Mary's, Reading, and St. Gabriel's, Berks County.

This Convention adopted a set of fundamental principles, calling for the complete independence of the Episcopal Church from foreign powers, and called upon other States to work for a general Constitution. This was the first Convention of what later became known as the Diocese of Pennsylvania, and is the event which we celebrate in this year 1959. A General Convention held in Philadelphia in 1785 adopted the principles set forth by Pennsylvania. White was subsequently consecrated Bishop in England in 1787.

Since Bishop White was such an important figure in the early Church, it is appropriate that an account of his life and work should be incorporated in this history.

THE EARLY LIFE OF WILLIAM WHITE



RT. REV. WILLIAM WHITE, D.D.
First Bishop
(1787 - 1836)

WILLIAM WHITE was born in Philadelphia, April 4, 1748. His father, Thomas White, came from England about 1720, and first settled in Maryland, removing to Philadelphia in 1747, where he attended Christ Church. His mother, Esther, came from New Jersey, and was of English background. At an early age he entered the newly organized College and Academy of Philadelphia, later known as the University of Pennsylvania. William Smith, a distinguished clergyman of the Church of England, and for some time Rector of Christ Church was the President of this college. For several years after his graduation, his time was spent in the pursuit of theological studies. When he was of age for ordination he went to England and was ordained Deacon. He was, however, required to wait a year and a half before being ordained Priest. So when he was twenty-four, he returned to Philadelphia to become assistant minister at Christ Church, of which he subsequently became Rector in 1779, during the troublous times of the Revolutionary War. He was now thirty-one years old.

HIS PART IN THE ORGANIZATION OF THE CHURCH

At the end of the war (1781), the Episcopal Church found itself in a critical situation, being associated in people's minds with the state Church of England. The Churches in the various parts of the new nation were sorely divided as to what should be done. Could these fragments be brought together into a National Church, or was each state to go its separate way? It was here that the genius and wisdom of

White came into play. He was for a united National Church. The procedure suggested was to unite the Church and to form a constitution. In 1783 White suggested to his Vestry, that a committee of the three Philadelphia Churches, Christ Church, St. Peter's Church and St. Paul's Church, confer on the possible formation of a representative body for the Church in Pennsylvania. When they met on March 29, 1784, they agreed that a representative body of Clergy and lay persons should be formed in the state. Accordingly a meeting was arranged for May 24, 1784, when representatives from seventeen Episcopal Churches in Pennsylvania met. They conferred for three days, adopting a set of fundamental principles, calling for complete independence of the Episcopal Church from foreign powers, and called upon other states to work for a general constitution. This was the first convention of what later became known as the Diocese of Pennsylvania.

At about the same time in New Jersey arrangements were being made to gather together representatives from as many Clergy as possible from nearby states to talk over plans for a national Church. This meeting was held on May 11, 1784, and White took a very active part in this. Then it was that the Clergy in Connecticut jumped the gun, and sent Samuel Seabury to England to be consecrated Bishop. This the Bishops of the Church of England were not ready to do, and he was finally consecrated by the Bishops of the Church of Scotland November 14, 1784. The Church of England subsequently relented and agreed to consecrate duly elected Bishops for the American Church, with certain provisos.

A General Convention held in Philadelphia in 1785 adopted the principles set forth by Pennsylvania, and elected White as the first President, and requested Episcopal consecration by the Church of England of such men duly elected by state conventions.

DR. WHITE'S CONSECRATION AND WORK

Among those elected by state conventions was Dr. White, and he was consecrated Bishop in England in 1787. Bishop White remained the outstanding figure at later conventions, and had much to do with the adoption of the American Prayer Book and the Constitution of the Church, which came into being at the convention of 1789. He was the Presiding Bishop of the Church until his death.

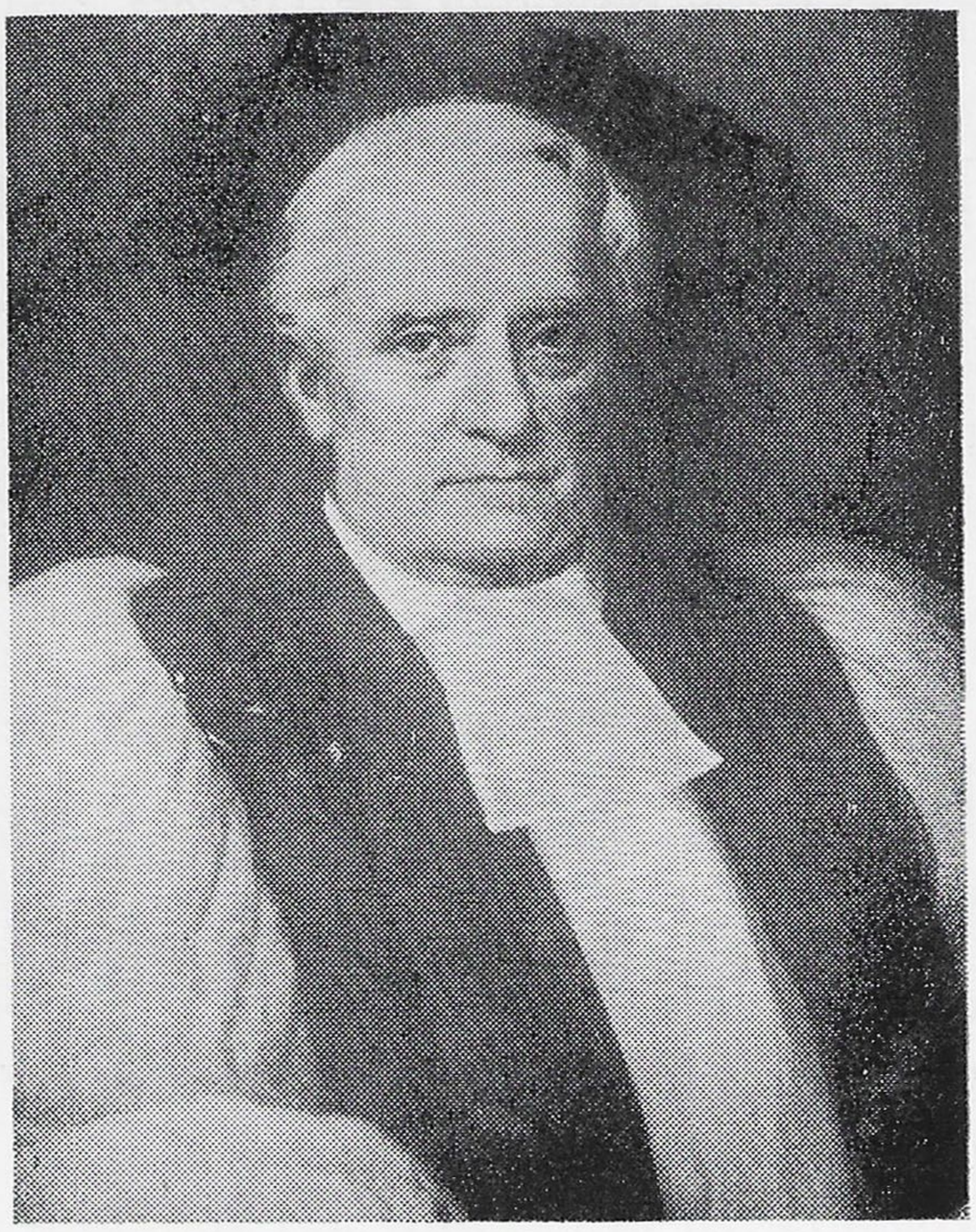
It is amazing to us today how Bishop White was able to carry on the varied work which he did. Besides being Bishop of the Diocese, and Presiding Bishop of the whole Church, he was for many years the Rector of the combined Churches of Christ and St. Peter. He was the chairman of many organizations and institutions, such as the Missionary Society and the General Seminary. He organized the Advancement Society and the Protestant Episcopal Education Society. He himself meanwhile was personally preparing men for the ministry. He founded the Episcopal Academy, started the Philadelphia Bible Society, and the Pennsylvania Institute for the Deaf and Dumb. He instituted the Sunday School idea in Philadelphia, and was the head of many charitable endeavors. And the list goes on. He is also credited with starting the first Negro congregation in Philadelphia and perhaps in the country, St. Thomas' Church.

Besides all this he travelled great distances throughout Pennsylvania. Travelling by Conestoga wagon, his itinerary sometimes took six weeks. He would visit parishes and missions, confirming persons, where there were candidates. This he kept up even in his 79th and 80th year.

He wrote his sermons by hand, and they were really masterpieces of theology. He carried on a large correspondence, he wrote a number of books and pamphlets. His last sermon was preached in St. Peter's Church two weeks before his death, when he was in his 89th year.

Bishop White in person, was tall and slender, of venerable aspect. His great characteristic was goodness. He was beloved by all people, and was often spoken of as "Our Bishop."

BISHOP HENRY USTICK ONDERDONK



RT. REV. HENRY USTICK ONDERDONK, D.D.
Second Bishop
(1836 - 1844)

DURING THE declining years of Bishop White, he felt the need of an assistant Bishop, especially in carrying on the work in the western part of the State.

At the Convention in May 1827, the Rev. Henry U. Onderdonk, Rector of St. Ann's Church, Brooklyn, was elected. He was consecrated October 25, 1827. Before becoming a Priest of the Church, he had been a practicing physician, having received his M.D degree from the University of Edinburgh. He was an associate editor of the New York City Medical Journal.

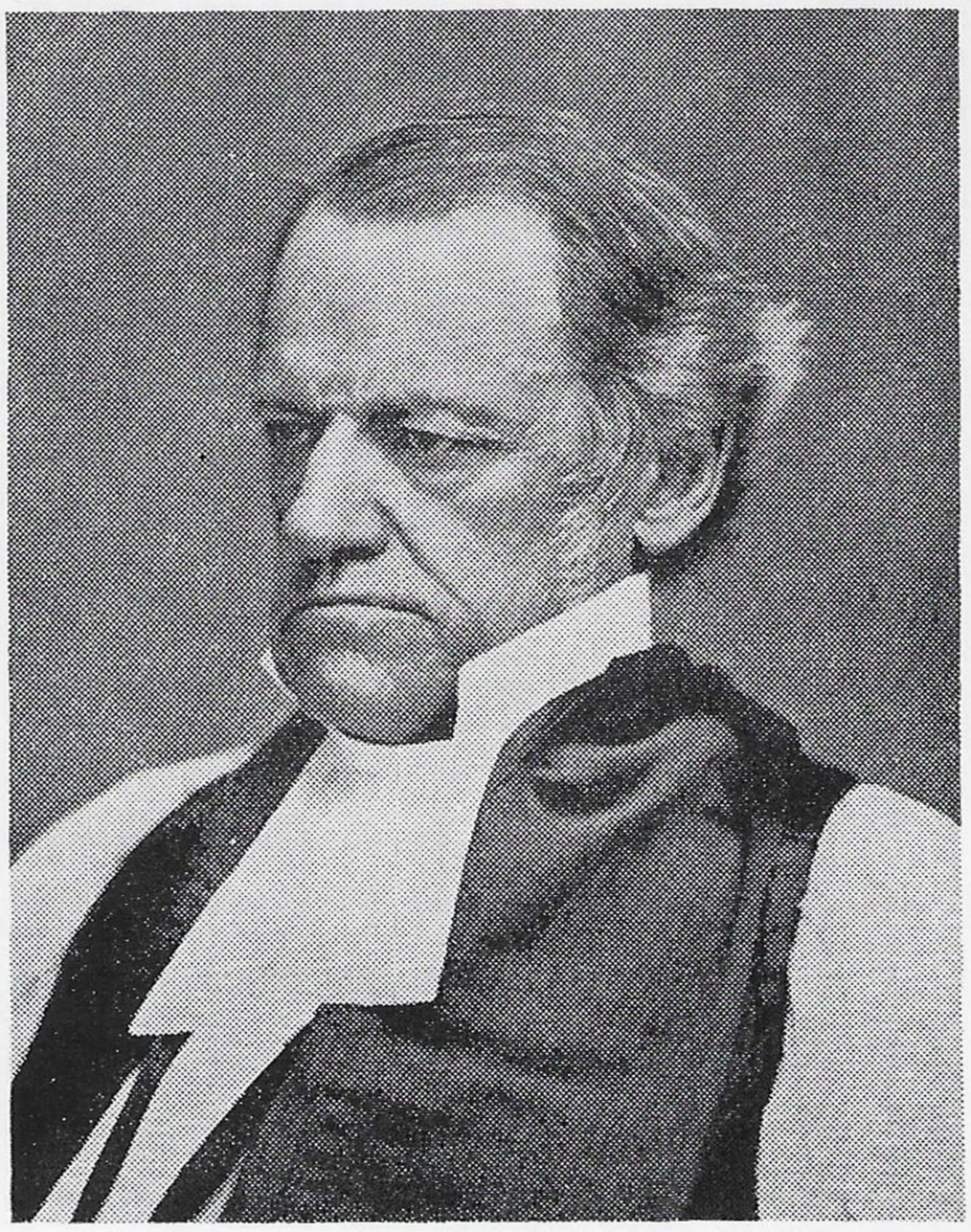
After his consecration, Bishop Onderdonk took up his work with great zeal, making long journeys into all parts of Pennsylvania, adding new Churches to the Diocese. Upon the death of Bishop White in 1836, he became the Diocesan. At the Convention of 1838, he suggested that the Swedish Churches be admitted into union with the Convention. Several years later (1845), Gloria Dei and St. James, Kingsessing, were admitted. Christ Church, Upper Merion, however, did not become part of the Diocese until just two years ago, in 1957. During the period of Bishop Onderdonk's administration there was a great deal of party controversy.

Bishop Onderdonk was subject to a chronic intestinal disorder, and on his long journeys he resorted to the use of brandy and water to relieve his pain. Later on this became a habit which he was not able to overcome. This caused unfavorable comment. Although denying any inebriation, he finally submitted his resignation to the Diocese, and was ultimately suspended from all canonical duties by General Convention. He had been a Bishop for seventeen years, eight of them as Diocesan.

After his suspension, he continued to reside in Philadelphia, and lived an exemplary life. Two years before his death, the suspension was lifted and he performed some ministerial duties. He died in 1858 at the

age of 69. During his administration eleven new Churches were started in the Philadelphia area and a number up State. Among Bishop Onderdonk's literary talents was the composition of several hymns. The only one still in our Hymnal is "How Wondrous and Great" (260). He also composed some new versions of the Psalms. He was an outstanding theologian and a fine preacher.

BISHOP ALONZO POTTER

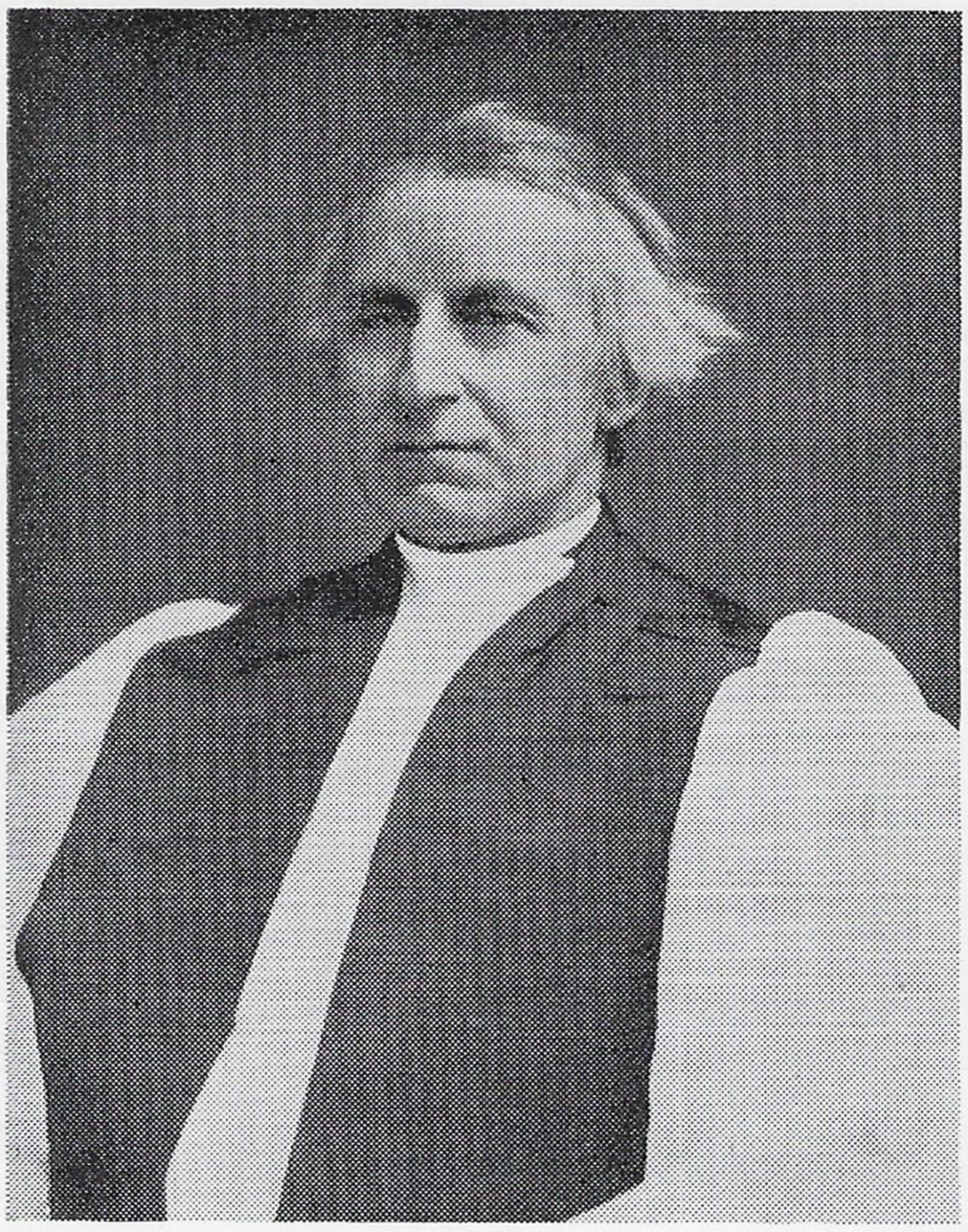


RT. REV. ALONZO POTTER, D.D.
Third Bishop
(1845 - 1865)

ALONZO POTTER was a professor and vice-president at Union College, Schenectady, N. Y., when he was elected to be Bishop of Pennsylvania in 1845. He was then 45 years of age. He was a great man and had a great opportunity. He was also a great organizer. So he became known as the "Great Bishop of Pennsylvania." One of the first things he did was to set about the task of founding the Episcopal Hospital (1852). Soon plans for the Divinity School took shape (1857). Other institutions that came into being during his administration were the Church Home for Children in Angora (1858), the Floating Church, later known as the Seaman's Institute (1848). The Diocesan Board of Missions was organized in 1859.

During the twenty years of his Episcopate 106 new Churches were started, half of them in the Philadelphia area. At the end of his first ten years he had ordained 126 men, the number of clergy had increased 40 percent, the communicants 50 percent, and the Sunday School scholars 70 percent. It is said that his Convention addresses teamed with suggestions for the development of the Diocese. When he was only 58, he suffered a stroke, and asked for an assistant. Samuel Bowman, Rector of St. James, Lancaster, was elected and consecrated in August 1858. He, however, died three years later. Bishop Potter himself lived four years after this and died in 1865. He was truly a Great Bishop.

BISHOP WILLIAM BACON STEVENS



RT. REV. WILLIAM BACON STEVENS, D.D.
Fourth Bishop
(1865 - 1887)

LIKE MOST of the Bishops of Pennsylvania, Bishop Stevens served first as an Assistant Bishop. The condition of Bishop Potter's health made necessary a helper. Dr. Stevens was the Rector of St. Andrew's Church, Philadelphia, when elected, and his consecration took place on January 2, 1862.

For three years he assisted Bishop Potter, and succeeded him upon his death in 1865. Bishop Stevens was Diocesan for a period of twenty-two years. He continued the aggressive work which Bishop Potter had so well started. During this period sixty-three new Churches were started in this area, and many of our present institutions and organizations came into being. To him goes the credit for the establishment of the City Mission in 1870, now known as Episcopal Community Services. In its 89 years of service to the community we see how this institution has fulfilled the need which Bishop Stevens envisaged. The Home for Consumptives, part of the work of the City Mission was established in 1877, and moved to its present site in 1886, and is now known as All Saints' Hospital.

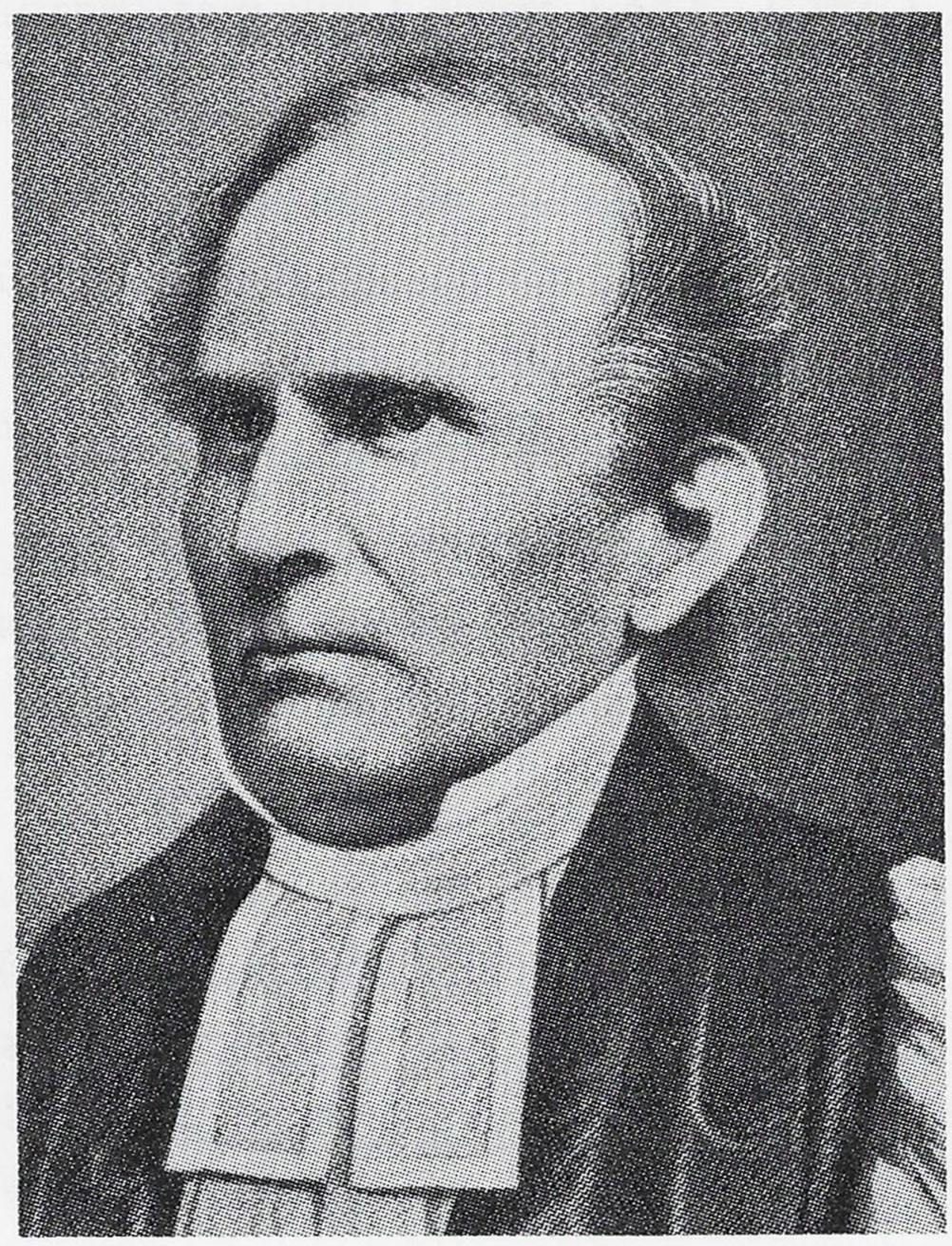
Other institutions that came into being were the Sheltering Arms in 1881, and the Home of the Merciful Saviour in 1885. The Clerical Brotherhood was organized in 1872, and the Girls' Friendly Society was organized in this Diocese in 1877. The Convocational System was set up in 1885.

It was in 1877 that John Marston, a layman in St. John's Church, Cynwyd, thought up the idea of the Lenten Mite Box Offering for the children of his Sunday School. The idea was soon adopted by other parishes, until it became an endeavor of the whole Church.

DIVISION OF THE DIOCESE

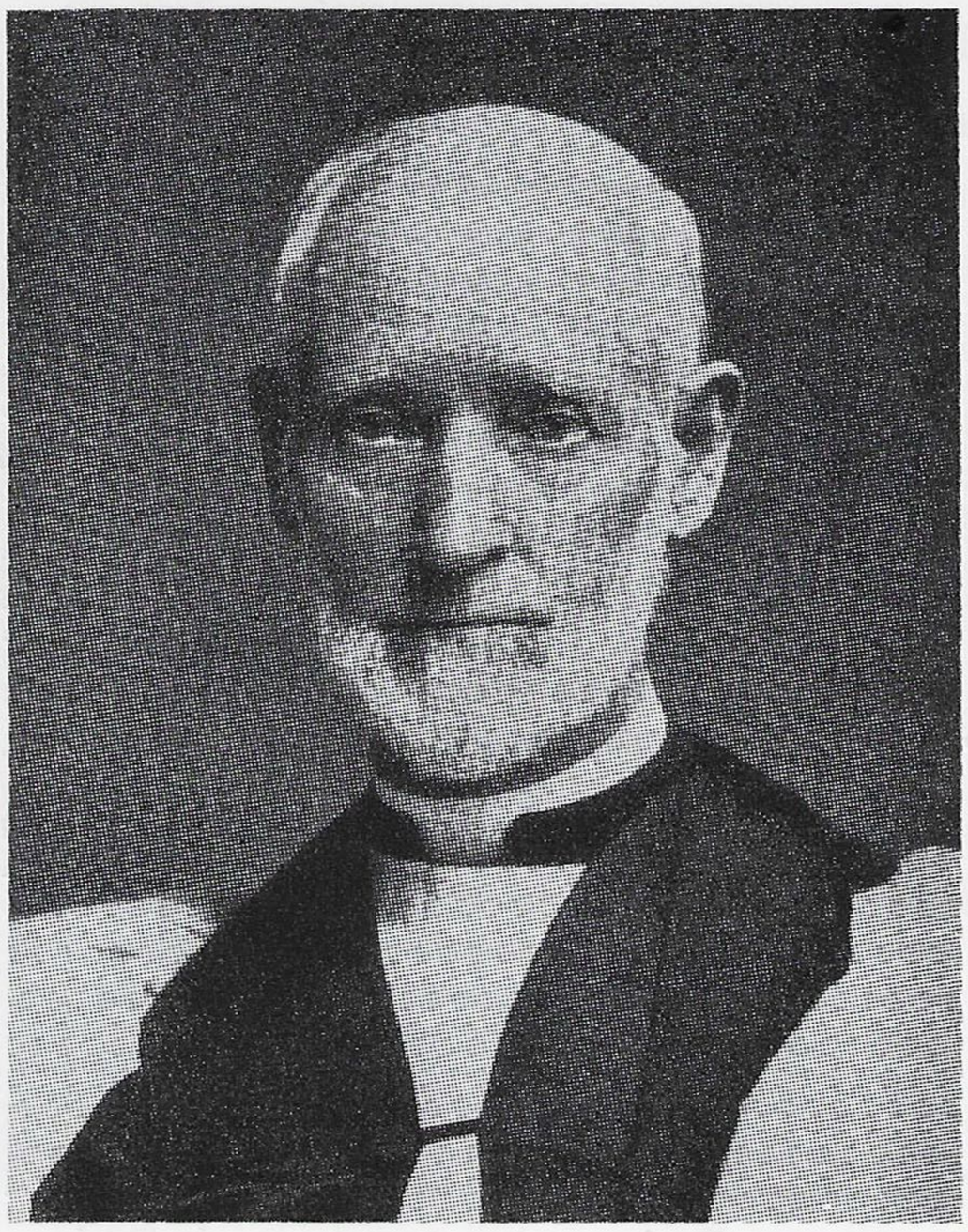
One of the outstanding changes that took place during Bishop Stevens' administration, was the division of the Diocese. Up to this time, the Diocese of Pennsylvania included the whole State. In 1865, the Diocese was divided in two. The western base of the Allegheny Mountains was decided as the line of division. All east of that line would continue to be known as the Diocese of Pennsylvania, while all west of that line was to be known as the Diocese of Pittsburgh. A further division of the part known as the Diocese of Pennsylvania took place in 1871, when the Diocese of Central Pennsylvania was set off, leaving to our present Diocese the five counties of Philadelphia, Montgomery, Delaware, Chester and Bucks. The Church in other parts of Pennsylvania was further divided and the Diocese of Harrisburg came into being in 1904, the Diocese of Bethlehem in 1909 and the Diocese of Erie in 1910.

This division in 1871, left the Diocese with 113 parishes and 19,000 communicants, which now continued to grow, but more intensively. Bishop Stevens asked for an Assistant Bishop in 1886, and Bishop Whitaker was elected. Within eight months after his coming, Bishop Stevens died.



RT. REV. SAMUEL BOWMAN, D.D.
Assistant Bishop
(1858 - 1861)

BISHOP OZI WILLIAM WHITAKER



RT. REV. OZI W. WHITAKER, D.D.
Fifth Bishop
(1887 - 1911)

BISHOP WHITAKER when elected had been Missionary Bishop of Nevada for seventeen years. So he came as a well seasoned administrator and with missionary zeal. During the 24 years that he was Bishop of Pennsylvania (1887 to 1911) sixty-seven new Churches were started. Various institutions and organizations came into being during this period: the House of Rest for Aged Women, in Germantown (1891); the James C. Smith Home for Convalescents at Oakbourne (1895); the Galilee Mission (1897); St. Martha's House (1901); the Leamy Home (1903), and the Church Training and Deaconess House (1907). The Church Club was organized in 1895 and carried on work among boys in the Kensington area. The Diocesan House at 12th and Walnut Streets was built in 1904.

The Communicant lists in the Diocese grew very substantially in this period. Endowments for the institutions were greatly increased and great sums of money for missionary endeavors outside the Diocese were given by interested men and women.

Your writer well remembers this aged, venerable looking man when he was brought by carriage to his parish Church in Kensington for confirmation, and he will ever remain in his memory as a great personage.

Early in his Episcopate, Bishop Whitaker asked for a Coadjutor, and in 1902, Dr. Mackay-Smith was elected and consecrated. When the venerable Bishop died in 1911, at the age of 81, his successor took office.

BISHOP ALEXANDER MACKAY-SMITH

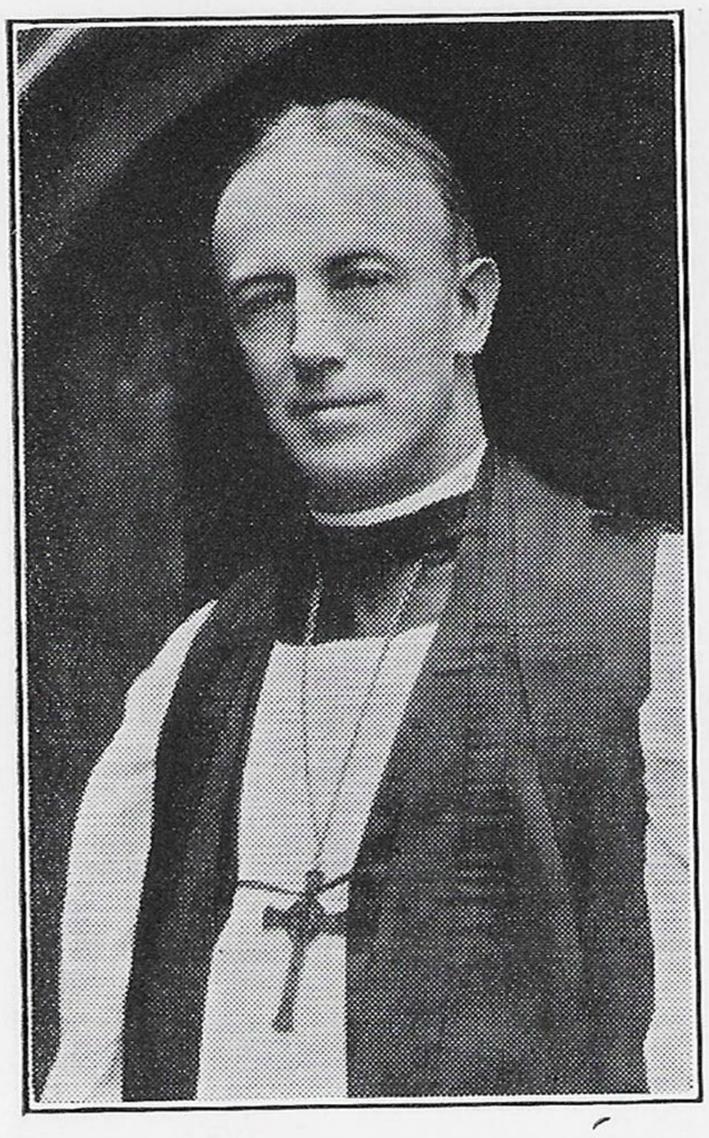
RT. REV. ALEXANDER MACKAY-SMITH, D.D.
Sixth Bishop
(1911)

BISHOP MACKAY-SMITH was Rector of the prominent St. John's Church in Washington, D. C., when elected Coadjutor. He was a personable man, especially liked by the clergy. At the time of his election, Bishop Whitaker was not in good health, but after a long vacation his health greatly improved, so that for many years the Diocese had two Bishops.

Bishop Mackay-Smith was Coadjutor for nine years before he succeeded Bishop Whitaker upon his death in 1911. By a strange turn of events, Bishop Mackay-Smith was Diocesan for only eight months, when he died. But during his period as Coadjutor, he had charge of the missionary work in the Diocese, and no doubt the establishment of many new Churches was due to his energy. He raised a large sum of money for the starting of new Diocesan missions. Because of ill health he had asked for a Bishop Coadjutor and a Bishop Suffragan, realizing he must shortly resign. Bishop Rhinelander and Bishop Garland were elected and consecrated to fill these offices, and very shortly thereafter Bishop Mackay-Smith died.

The widow of Bishop Mackay-Smith gave their home on south 22nd Street to the Diocese for an Episcopal residence or Diocesan House. It was used by several Bishops, but because of its large size and the undesirable neighborhood it was sold in 1941. The proceeds were placed in several funds, one of which was a fund to aid the salary of lower paid clergy.

BISHOP PHILIP MERCER RHINELANDER



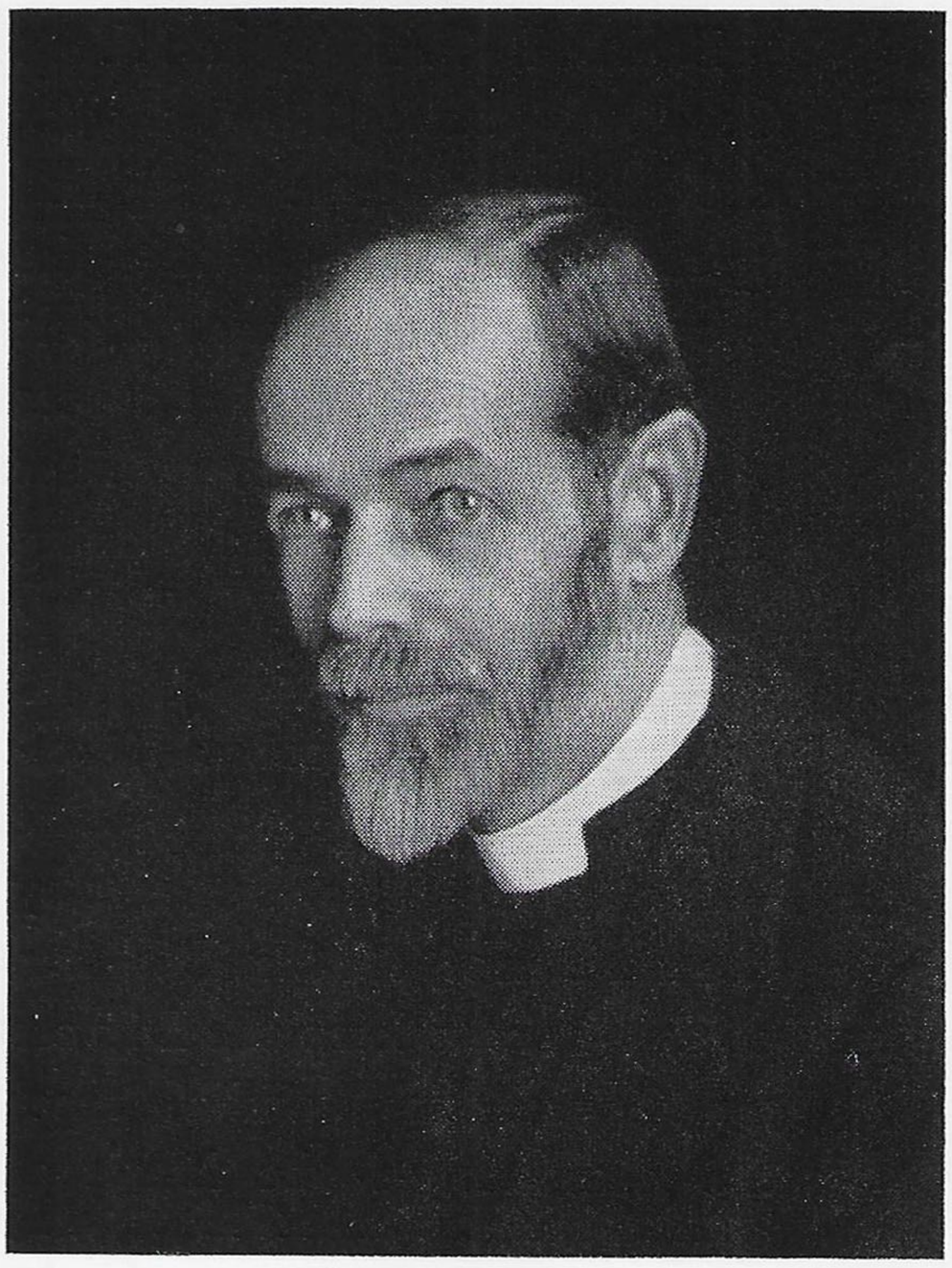
RT. REV. PHILIP MERCER RHINELANDER, D.D.
Seventh Bishop
(1911 - 1923)

While Bishop Rhinelander was elected and consecrated Bishop Coadjutor in 1911, it was only a few weks before he became the Diocesan, due to Bishop Mackay-Smith's sudden death. Bishop Rhinelander was only 42 years old and was called from a Professorship at the Episcopal Theological School in Cambridge, Mass. Primarily a scholar, he was at his best when lecturing. It is not to be assumed, however, that he had no administrative ability. He had definite plans for the building of new Churches, and it is to be noted that during his twelve years as Bishop 31 new Churches were started. He had plans for a Cathedral on the Parkway that never came to fruition.

In 1912, he started the *Church News*, the diocesan paper. The Executive Council came into being in 1919, which reorganized the missionary work of the Diocese as well as setting up the Departments, Finance, Christian Education, etc. It was during Bishop Rhinelander's administration that the Divinity School moved from 50th and Woodland Avenue and finally located at 42nd and Spruce Streets, where construction began in 1922. The Church House moved to Rittenhouse Square during this period. The Church Farm School for boys at Glen Lock, the inspiration and achievement of the Rev. Dr. Charles W. Shreiner, was started in 1918. The new Building of the Seaman's Church Institute was erected in this period. It has recently moved to new quarters. Bishop Rhinelander was interested in a Rescue Mission, known as the Inasmuch Mission, which he started in 1913, but after a few years the work was abandoned. It was during Bishop Rhinelander's period that the Cooperative Shop was founded and it still continues to raise funds through the Founders Committee for the Bishop's Discretionary Fund.

It was a difficult period, for we had just passed through the first world war, there was considerable unemployment, and a minor depression ensued. Bishop Rhinelander was not a well man. On the advice of his doctor he decided to submit his resignation to the Convention in May 1923. He was the author of a number of books. His death occurred in 1939.

BISHOP THOMAS JAMES GARLAND



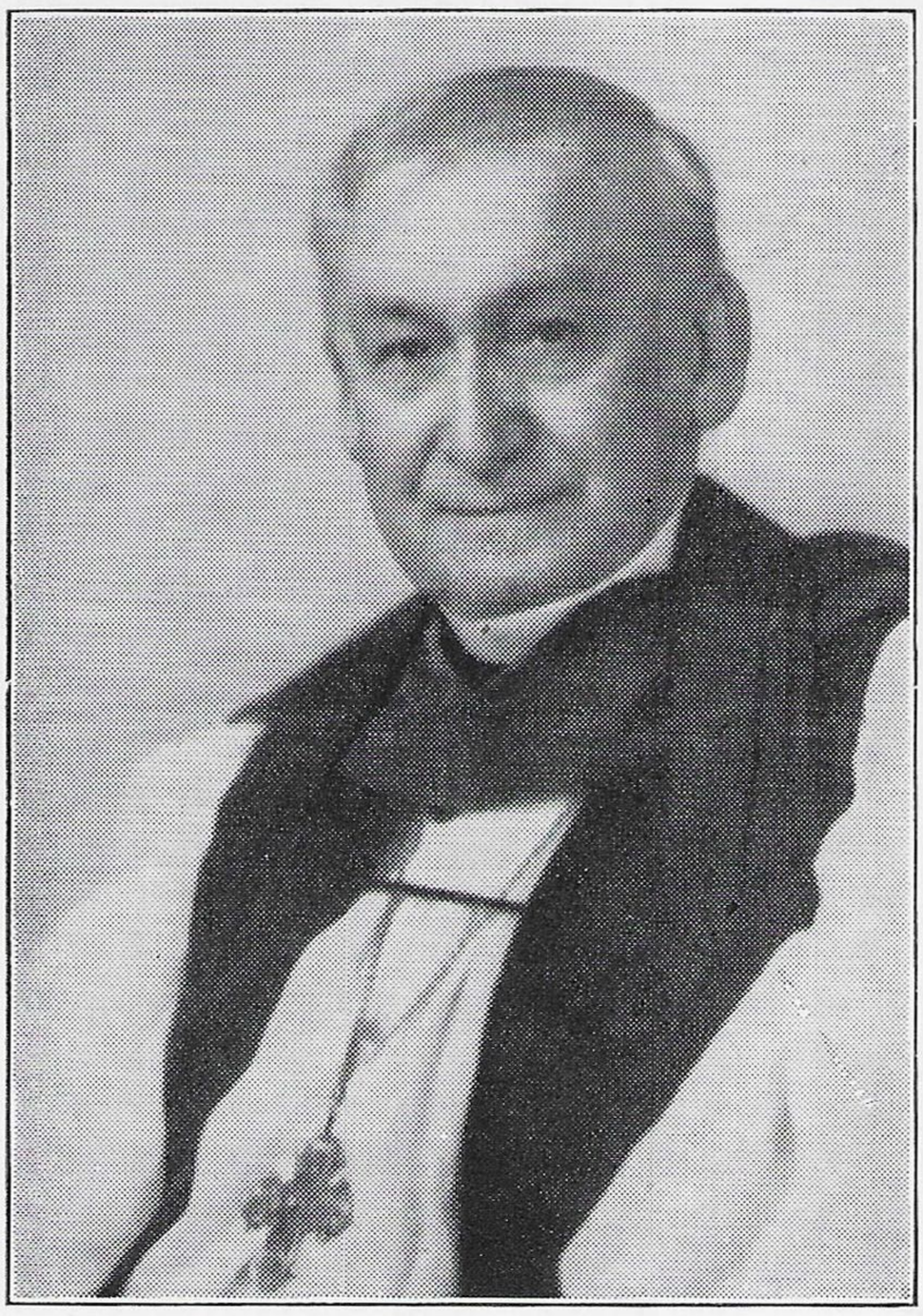
RT. REV. THOMAS J. GARLAND, D.D.
Eighth Bishop
(1924 - 1931)

BISHOP GARLAND had served as Suffragan with Bishop Rhinelander for 12 years. Upon the resignation of Bishop Rhinelander, the next Convention elected Bishop Garland as the Eighth Bishop of Pennsylvania, and he served as such until his death in 1931.

Bishop Garland brought to his office a wide knowledge of the Diocese, since he had served as Bishop Whitaker's Secretary and as Secretary of the Diocese. Earlier in life he had considerable business experience, having been General Manager and Treasurer of several steel companies in Pittsburgh. He therefore had the respect of the laymen of the Diocese for his administrative ability. Large sums of money were raised for new buildings at the Divinity School. A five-year campaign, with a goal of $3,500,000 for Diocesan Missions and institutions was conducted in 1926. With these funds new sites were purchased, and soon new buildings were erected. The Episcopal Hospital and various other institutions benefited. The Cathedral site in Roxborough was purchased in 1927.

His health, however, began to fail, for he was not a strong man. In 1928 he requested a Coadjutor. Considerable difficulty was experienced in getting the men elected, to accept. In all, five Conventions elected outstanding clergymen, but they all declined. Perhaps the reason was due to the fact that Bishop Garland was 63 years old, and they would have had to remain Coadjutor for a long period of years. Finally in 1929, the Rev. Dr. Francis M. Taitt, who had been rector of St. Paul's, Chester, for 35 years, was elected and accepted. Bishop Taitt was then 67 years old. Bishop Garland immediately embarked on a world cruise, hoping to restore his health, but shortly after his return he died at the age of 65. He had rendered valiant service to the Diocese over a long period of years.

BISHOP FRANCIS MARION TAITT



RT. REV. FRANCIS M. TAITT,
D.D., S.T.D., LL.D.
Ninth Bishop
(1931 - 1943)

BISHOP TAITT had been Coadjutor only about a year and a half, when he was called upon to accept the work of the Diocesan. It was a very difficult period. We were in the throes of a long depression. Parishes and Institutions were having financial problems. The Divinity School had to close for a short period, because of financial difficulties. But on the whole, Bishop Taitt was able by the assistance of the Diocesan contributors to keep the Diocese on an even keel, and to meet the demands of the National Church. There were many appeals in this period by the National Church for aid, and the Diocese was expected to give ten percent of the total required, which it did.

In 1934 a large delegation, estimated at 15,000 attended the General Convention from this Diocese at Atlantic City. On the 80th birthday of Bishop Taitt, a fund of $100,000 was raised by the people of the Diocese and given to him, which he in turn gave to the Episcopal Hospital. It was in 1939 that the Church School by Mail was organized to minister to children in outlying areas. Naturally, little new work was initiated in this period, although the record shows at least five new Churches were started.

At the Convention of 1942, Bishop Taitt stated that he would retire the following November of 1943, and asked for a Coadjutor who would be ready to take over his work then. Bishop Hart was elected Coadjutor and consecrated October 16, 1942. Bishop Taitt died July 17, 1943, just three and a half months before he had planned to retire. He was 81 years old at the time of his death. Bishop Taitt had a keen sense of humor. His stories and jokes are still remembered. He was really beloved by the people of the Diocese.

BISHOP OLIVER JAMES HART

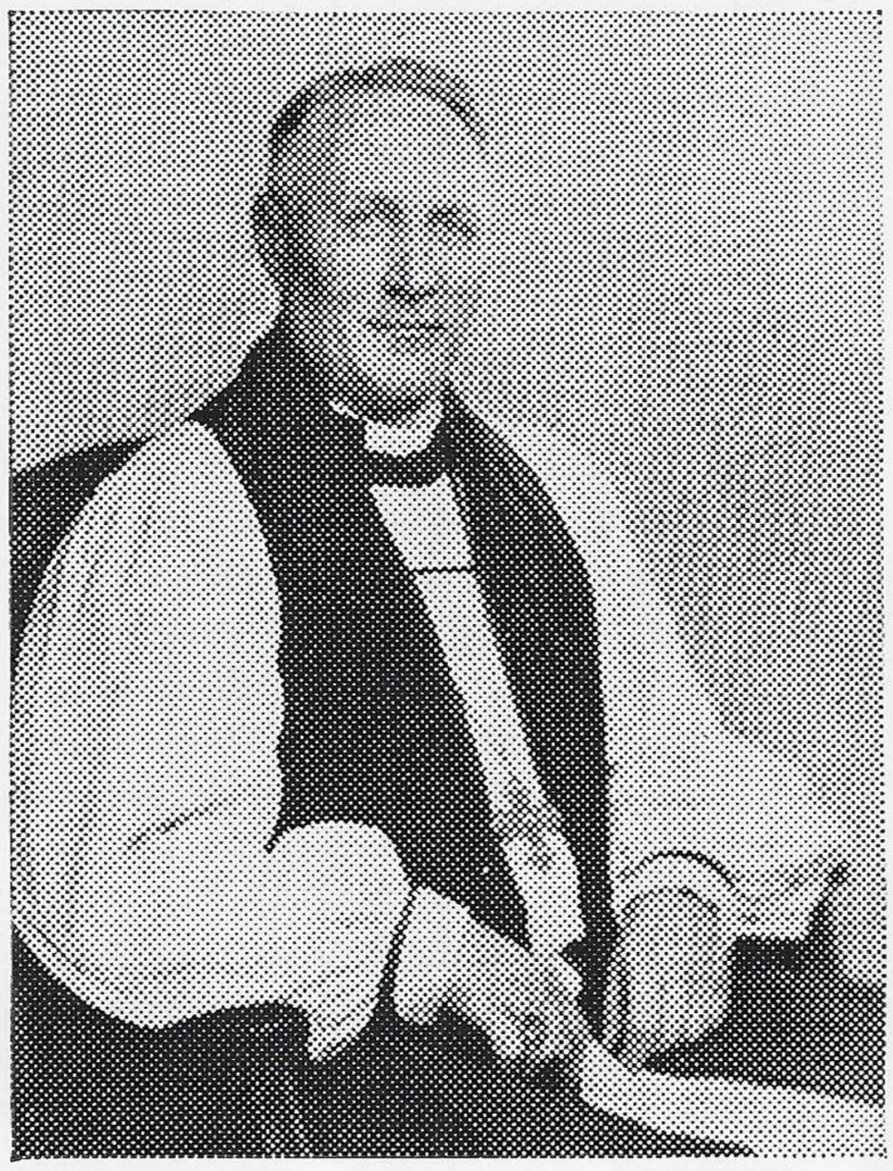
Dr. Hart was in Chaplaincy service, stationed at Fort Dix in 1942, when he was elected Bishop Coadjutor. He was on leave from Trinity Church, Boston where he had been Rector for two years. With his acceptance and consecration, he took charge of North, South and West Philadelphia Convocations. On Bishop Taitt's death, in July 1943, he assumed the task of administering this great Diocese in war time. He was especially concerned about the young men serving in the armed forces. He had been appointed by the National Church as Chairman of the Army and Navy Commission. It was a difficult time for doing advance work. We were just coming out of the depression, and following the end of the war, there was a great deal of adjustment to be made by people generally. Building materials were not as yet available, so the expansion of the city and the building boom were in the offing.

RT. REV. OLIVER J. HART, S.T.D., LL.D.
Tenth Bishop
(Became the Diocesan July 17, 1943)

IN JUNE 1945, Bishop Hart asked for a Bishop Suffragan. It seemed wise to elect an older man, one whose term of retirement would not be too far distant. Bishop William P. Remington of the Missionary District of Eastern Oregon was chosen and instituted November 15, 1945. Besides assisting in the Confirmations, he was appointed to look after the Institutions of the Diocese and to work with the Department of Christian Social Relations. He reached canonical retirement age in 1951, and took up residence in California.

In September 1946, the Diocese was host to the 55th General Convention. Most of the meetings were held at the University of Pennsylvania and at the Convention Hall. Dr. Thomas S. Gates, president of the University, was chairman of the General Committee.

The Episcopal Hospital found itself enmeshed in financial difficulties and the need for some major repairs in 1947. There was considerable discussion over a period of a year, with many suggestions. The final outcome was to divorce the hospital from the Church, so that it could receive State aid and community funds. It still retains the name of the Church, and has an Episcopal chaplain. Many of its Board members are selected from the Church. It has gone along successfully for a number of years and has recently erected an additional building.



RT. REV. J. GILLESPIE ARMSTRONG,
S.T.D., D.D.
Suffragan Bishop
(1949 -)

BEFORE THE retirement of Bishop Remington, Bishop Hart requested the assistance of a second Suffragan Bishop, and the Rev. Joseph Gillespie Armstrong, Rector of St. Mary's Church in Ardmore was elected. He was consecrated October 28, 1949, and was placed in charge of the Department of Missions of the Executive Council.

There was a revival of interest in the Philadelphia Divinity School about this time. Many young men returning from military service were seeking to enter the ministry, and the pressing need to fill parish vacancies turned the attention of the Church to the enlargement and support of Theological Schools. Under Bishop Hart's leadership as chairman of the Board of Trustees and ably assisted by Dean Gifford of the Divinity School, several new buildings were added. The School was one of the beneficiaries of several fund raising activities.

In 1950, a Diocesan Advancement Campaign was launched and $389,200 was raised, $125,000 of which went to the Divinity School and the balance for Diocesan missions.

Since 1951, the Rt. Rev. William P. Roberts, former Missionary Bishop of Shanghai, China, has been assisting with the Confirmations, and acting as Vicar of the House of Prayer Chapel. He has just retired as Vicar of the House of Prayer.

A deep religious impact was made on the community, when the English evangelist, the Rev. Bryan Green conducted a mission in Convention Hall in December 1951.

In 1953, the daughters of the late Samuel F. Houston, distinguished layman of the Diocese, turned over his estate, "Druim Moir" in Chestnut Hill, as a home for aged Clergymen and their wives.

The "Builders for Christ Campaign" initiated by the National Church in 1954 raised $236,258 in this Diocese. Part of the receipts went to the Divinity School, and part to the Conference Center.

It was at this time the Diocese was made the recipient of the estate of Mr. and Mrs. Griswold Flagg at Radnor, for use as a Conference Center, which has proved of great value to the Diocese.

A great expansion was now taking place in the suburban and rural areas of the Diocese. Farms and rolling hills were being turned into building developments. Delaware Valley came into being, when new industries, led by the U. S. Steel Fairless Plant moved in. New communities, hundreds of homes and thousands of people presented the Church in the Diocese with a grand opportunity to build for Christ. Little country Churches that had barely existed for many years were now surrounded with a host of potential new members. The field was literally ripe for the harvest.

In order to meet this opportunity, a Capital Funds Drive was conducted in 1957 to raise $1,255,000 over a three-year period. Part of this fund was to be used to aid missions in expanding areas, and part for the Divinity School, which was celebrating its 100th Anniversary in 1957. The total cash received as of January 30, 1959, amounts to $473,012.

With Bishop Hart as chairman, and Bishop Armstrong actively assisting him, a great work has already been accomplished in meeting the needs of the Church in growing areas, and in supplying the pressing needs of the Divinity School, especially in strengthening its Endowment Fund.

The Chapter House on the Cathedral grounds at Roxborough, given in memory of James and Martha B. Hay, was completed in 1958. The building cost was over $250,000 and there is an endowment of $96,000.

Bishop Hart with the assistance of an able committee has worked hard to build up the Fund for the Endowment of the Episcopate. To indicate the progress that has been made, the fund was $115,338 in 1943 when Bishop Hart became Bishop. The book value is now $679,885, an increase of over half a million dollars in 15 years, and the market value of the investments is over $900,000.

During the last fifteen years about thirty missions and parochial chapels were admitted into union with the Convention by assuming parish status. The communicant strength has increased considerably and there are many more Sunday School scholars. The finances have practically doubled. In 1943, the missionary giving of the Diocese, at home and to the National Church was $300,000; today it is $623,000. Many large building projects have been going on in the suburban and rural parishes during the last few years. Churches have been enlarged or rebuilt, parish houses have been erected, and many kinds of renovations have been made. It has been estimated that six million dollars has been raised by parishes for building progress during the last seven years.

Those of you who have read this history already know that the Diocese of Pennsylvania is a great Diocese. It ranks second to New York in numbers of parishes, communicants and total receipts.

There are today in the Diocese 292 clergy, 204 parishes and missions, 38 candidates for Holy Orders, 71 postulants, 86,202 communicants, 119,063 baptized persons, 27,500 Sunday School pupils and 3,696 officers and teachers.

This is your Diocese! . . . as it was and as it is . . . at work for the extension of Christ's Kingdom. The healthy Diocese does not rest upon its past laurels, nor its present attainments, but it builds for the generations yet to come.

RT. REV. WILLIAM P. REMINGTON,
D.D., S.T.D.
Suffragan Bishop
(1945 - 1951)

CHURCHES IN THE DIOCESE OF PENNSYLVANIA IN THE ORDER OF THEIR FOUNDING

Some parishes list the date of their founding according to the time when the first services were held, others when the parish was organized, and some when the first building was erected. In compiling this list, we have endeavored to give the earliest date available. In many cases there is no historical data to go by. Our only recourse has been a long and tedious perusing of Diocesan Journals. We would be glad to be corrected where errors have been made.

1695—Christ, Philadelphia
1698—Trinity, Oxford
1700—St. James, Perkiomen
1700—St. Peter, Great Valley
1700—St. David, Radnor
1702—St. John, Concord
1702—St. Martin, Marcus Hook
1702—St. Paul, Chester (1st Service 1700)
1702—St. Thomas, Whitemarsh
1712—St. James, Bristol
1715—St. John, Kelton (New London) Closed 1946
1729—St. John, Pequea (Compass)
1760—St. Paul, Philadelphia
1761—St. Peter, Philadelphia
1764—St. John, Northern Liberties
1771—All Saints', Torresdale
1792—St. Thomas, Philadelphia (now in W. Phila., 1938)
1808—St. Mary, Warwick
1809—St. James, Philadelphia, moved to Green Ridge, 1946
1814—St. John, Norristown
1818—St. Luke, Germantown
1821—Trinity, Southwark, later Zion
1822—St. Matthew, Francisville
1823—St. Stephen, Philadelphia
1823—St. Andrew, Philadelphia, closed (became Chapel of Divinity School)
1823—St. Mark, Mantua, later St. Andrew, W. Philadelphia, 1851
1824—St. Mary, Hamilton Village
1825—Christ, Pottstown
1826—Grace, Philadelphia, United with Incarnation and took over St. George, Venango, in 1946
1827—All Saints', Moyamensing, took over Ascension, Rhawnhurst, 1949
1828—St. Paul, West Whiteland
1829—St. Paul, Oaks
1831—Grace, Hulmeville
1832—St. Mark, Frankford
1832—Emmanuel, Holmesburg
1832—St. Luke, Newtown
1832—St. David, Manayunk
1833—Calvary, Rockdale
1833—All Souls, Philadelphia, disbanded
1834—Epiphany, Philadelphia, merged with St. Luke in 1898
1834—St. Andrew, West Vincent
1835—St. Mark, Honey Brook
1835—St. Andrew, Yardley
1835—Holy Trinity, West Chester
1836—Zion, Spring Garden, moved to Logan, 1919
1837—Ascension, Philadelphia, closed 1946
1837—Trinity, Buckingham
1837—Emmanuel, Kensington
1838—St. Peter, Phoenixville
1839—St. Luke, Philadelphia, merged with Epiphany, 1898
1840—St. Mark, Moyamensing, taken over by All Saints'
1841—St. Philip, West Philadelphia, taken over by St. Mary
1842—Evangelist, Philadelphia, disbanded
1842—St. James, Downingtown
1843—St. Timothy, Spring Garden, became Nativity
1843—Messiah, Southwark, disbanded
1844—Advent, Philadelphia
1844—Christ, Eddington
1845—St. Paul, Doylestown
1845—Gloria Dei, Philadelphia, admitted into Convention, started in 1642

1845—St. James, Kingsessing, admitted into Convention, started 1760
1846—Calvary, West Philadelphia, Bishop White Memorial
1846—Nativity, merged with St. Jude in 1908
1846—Redemption, Phila., moved to West Philadelphia, and moved to Southampton, 1955
1846—St. James, the Less, Philadelphia
1847—Crucifixion, Philadelphia
1847—Messiah, Richmond, moved to Oxford Circle, 1931
1847—Atonement, Phila., moved to West Philadelphia
1848—St. Mark, Philadelphia
1848—Mediator, 19th and Lombard, congregation moved to West Philadelphia, building occupied by St. Michael Chapel in 1905, since moved to Yeadon
1848—St. Jude, Spring Garden, merged with Nativity in 1908
1849—St. Bartholomew, Kensington, (disbanded)
1849—St. James, West Marlbora, Chester Co., unknown
1849—Redeemer, Floating Chapel, became Seaman's Church Institute
1850—The Saviour, West Philadelphia
1850—The Resurrection, Philadelphia
1851—Redeemer, Bryn Mawr
1851—St. Andrew, West Philadelphia
1852—Christ, Germantown, merged with St. Michael in 1933
1853—Trinity, Maylandville, merged with St. Philip, West Phila.
1854—Our Saviour, Moyamensing, (Disbanded)
1854—St. John Evangelist, Southwark (Boon Mission)
1855—Incarnation, Philadelphia, became Grace & Incarnation
1855—St. Clement, Philadelphia
1856—St. Paul, Chestnut Hill
1857—Holy Trinity, Philadelphia
1857—Covenant, 17th & Filbert, moved to 27th & Girard 1888, now St. Augustine
1857—Christ, Media
1858—Our Saviour, Jenkintown
1858—Holy Cross, Germantown, became St. Michael in 1859
1858—St. John the Baptist, Germantown
1858—Cranmer Chapel, became Trinity Chapel in 1875
1858—Calvary, Germantown
1858—St. Matthias, Spring Garden, took over St. John, West Oak Lane 1942
1858—Calvary, Conshohocken
1859—Intercession, Philadelphia, unknown
1859—St. Michael, Germantown merged with Christ Church in 1933
1859—St. Barnabas, Philadelphia, disbanded
1859—St. Timothy, Roxborough
1859—Grace, Mt. Airy
1860—Redeemer, Andalusia
1861—Christ Church Hospital
1861—St. Paul, Elkins Park
1861—St. Luke, Beloved Disciple, Bustleton
1861—House of Prayer, Branchtown
1862—St. Alban, Roxborough
1863—St. John, Lower Merion (Cynwyd)
1864—St. John Free, Kensington
1866—St. James, Hestonville
1866—Messiah, Gwynedd
1867—Holy Apostles, Philadelphia, closed and merged with Mediator 1944
1868—Holy Innocents, Tacony
1869—Good Shepherd, Kensington
1869—Trinity, Coatesville
1869—Clay Mission, unknown
1869—St. Stephen, Bridesburg
1869—Good Shepherd, Rosemont
1870—St. George, Kenderton, merged with St. George, West Phila.
1870—St. Paul, Aramingo
1870—Messiah, South Philadelphia, closed 1910
1870—St. George, West Philadelphia
1870—Christ Church Chapel, Pine Street & 19th, closed 1919
1870—Merciful Saviour, merged with Annunciation in 1872
1870—All Saints, Crescentville
1871—Grace, Parkesburg, later called Ascension
1872—St. Sauveur, Phila., French Church, closed 1954
1872—Annunciation, Phila., took over St. Christopher 1947
1872—Christ, Franklinville
1872—St. Barnabas, Haddington
1872—Holy Comforter, 19th & Titan, later became Chapel of St. Peter's, closed 1944

1873—Trinity, Falls of Schuylkill, unknown
1873—St. Peter, Germantown
1873—Advocate, Spring Garden, merged with St. Philip, West Philadelphia 1879
1873—St. Stephen, Clifton Heights
1874—Beloved Disciple, became St. Augustine in 1913
1874—St. Luke, Chester
1874—St. Andrew, Oxford, disbanded 1890, reopened 1920, closed 1932
1875—The Comforter, West Philadelphia, unknown
1875—Transfiguration, West Philadelphia, closed 1933
1875—Holy Comforter, West Philadelphia, moved to Drexel Hill 1928
1875—Holy Trinity Memorial Chapel, became Trinity Memorial 1948
1876—St. Stephen, Wissahickon
1876—St. Barnabas, Kensington
1876—Trinity, Solebury (probably known as Center Hill)
1877—Good Samaritan, Paoli
1878—St. Joseph, Gladwyne, became St. Christopher in 1949
1879—Christ, Ridley Park
1879—Atonement, Morton
1879—St. Philip, occupied building at Broad & Spring Garden
1880—St. Peter, Weldon or Glenside
1881—St. Martin, Radnor
1881—St. Ambrose, 17th & Filbert combined with Covenant in 1888
1881—St. John the Evangelist, Lansdowne
1882—Advent, Kennett Square
1883—St. John Chrysostom, Philadelphia, closed 1955
1883—L'Emmanuello, combined with St. Elizabeth Phila. in 1928
1884—St. Luke, Chadds Ford, closed 1930
1885—Le Santissma Trinidad, Spanish Mission, unknown
1885—St. Ann Mission, Philadelphia, unknown
1885—St. Mary Ardmore
1886—St. Michael & All Angels, West Philadelphia, merged with Calvary 1945
1886—St. Mary, Wayne
1886—St. Simeon, Philadelphia
1886—Advocate, Philadelphia
1886—Holy Communion Chapel
1886—Mt. Olivet Mission, unknown
1886—All Saints, Fallsington
1886—St. George, Venango, merged with Grace & Incarnation 1946
1887—Epiphany, Royersford
1887—Emmanuel, Quakertown
1887—St. James, Langhorne, formerly at Eden, moved to Langhorne 1905
1888—St. John the Divine, 22nd & Huntington, became St. Bartholomew 1898
1888—St. Timothy, 8th & Reed, closed in 1918
1888—St. Elizabeth, Philadelphia
1888—Trinity, Collingdale
1888—Covenant, Philadelphia, taken over by St. Augustine 1955
1888—St. Asaph, Bala
1888—All Souls for the Deaf
1889—St. Martin, Oak Lane
1889—Advent, Hatboro
1889—All Saints, Norristown
1889—St. Martin-in-the-Fields, Chestnut Hill
1889—Holy Trinity, Lansdale
1890—Holy Spirit, (11th & Snyder) occupied by All Saints in 1909
1890—St. Philip, West Philadelphia, combined with Trinity Maylandville
1890—Christ, Newtown, unknown
1890—Trinity, Ambler
1891—St. Martin, Ithan, became Christ, Ithan in 1958
1891—Holy Spirit, Plumsteadville, (abandoned 1905)
1891—Ascension, Parkesburg
1891—All Hallows, Wyncote
1891—St. Alban, Olney
1892—St. Wilfred, Dolington, closed 1937
1892—St. Mark Chapel, 17th & Kater, later became St. Michael, 19th & Lombard in 1905, and is now St. Michael, Yeadon
1892—St. Stephen, Norwood
1893—Prince of Peace Chapel, Phila.
1893—St. Paul Mission West Philadelphia, taken over by Atonement 1899
1893—Holy Nativity, Rockledge
1893—St. Mary Chapel, 16th & Lombard
1894—Trinity, Swarthmore
1894—St. Simon the Cyrenian, Phila.

1894—St. Ambrose, Kensington
1894—St. Bartholomew, Wissinoming
1895—St. Nathanael, Kensington
1895—Epiphany Chapel, 17th & Summer, closed 1918
1896—Galilee Mission, Philadelphia
1897—St. Andrew in the Field, Somerton
1897—St. Titus, Elmwood
1898—St. Gabriel, West Phila., closed
1898—St. Luke & the Epiphany combined
1898—St. Bartholomew absorbed St. John, the Divine
1898—St. Paul, Overbrook
1898—Epiphany, Germantown
1898—Epiphany, Sherwood
1898—St. Andrew, West Manayunk, formerly known as Barmouth
1899—Atonement moved to West Philadelphia, and took over St. Paul Mission
1900—St. Anna, 57th & Market, merged with Redemption in 1912
1900—St. Paul, Bristol, merged with St. James Bristol in 1919
1900—St. Paul Chapel, Chester, closed 1920
1900—St. Andrew, McKinley, closed 1923
1902—St. George, Richmond
1903—St. John, Evangelist, Essington
1903—Reconciliation, 51st & Spruce became Mediator Chapel in 1906
1903—Washington Memorial Chapel, Valley Forge
1903—St. Augustine, Philadelphia, took over Covenant in 1955
1904—St. Anne, Willow Grove
1904—St. Luke, Kensington, started as Hospital Chapel in 1862
1904—St. Paul, Memorial, South Phila.
1904—St. Barnabas, Germantown
1906—Mediator Chapel took over Reconciliation
1906—St. James, Prospect Park
1907—Holy Sacrament, Highland Park
1907—Trinity, Southwark moved to 16th & Cayuga, became Zion, Logan 1919
1908—St. Jude and Nativity combined at 11 & Mt. Vernon, sold 1950
1910—Incarnation, Morrisville
1911—Nativity Chapel Germantown, became Holy Nativity 1953
1911—All Saints, Wynnewood
1911—All Saints, Darby
1912—St. Columba, Southampton, closed 1929
1912—St. Cyprian, West Philadelphia
1912—St. Augustine took over Beloved Disciple
1912—St. Monica, West Philadelphia
1912—St. Luke, Eddystone
1912—Feasterville Mission, closed 1928
1913—Trinity, Gulph Mills
1913—Inasmuch Mission, closed
1913—Good Shepherd, Germantown
1914—Phillips Brooks Chapel Philadelphia, became St. Philips 1945
1914—St. Mary, the Annunciation, Philadelphia
1915—St. Gabriel, Feltonville, Phila.
1915—Incarnation, Drexel Hill
1916—Hebrew - Christian Synagogue, closed 1942
1916—Transfiguration, South Philadelphia, closed 1950
1916—St. Mary, Chester
1916—St. Paul, Edgely, became Levittown 1953
1917—St. Giles, Stonehurst
1918—Redeemer, Richmond
1918—Advent Mission, Philadelphia
1918—St. Mary Pro Cathedral, replacing Ascension, closed 1946
1919—Huntingdon Valley Chapel Meadowbrook, now St. John
1919—St. Cyril, Coatesville
1919—Zion, Logan, united Churches of Trinity Southwark & Zion, Philadelphia
1920—St. John Divine, 57th & Pearl, became Beloved Disciple in 1934 and was taken over by St. Thomas in 1938
1920—St. Andrew, Oxford, closed 1932
1920—Holy Cross, Bryn Mawr, closed in 1924
1920—St. Mary, Manayunk, closed 1944
1921—St. Philip, New Hope
1921—Holy Nativity, Wrightstown, closed 1939
1922—Ascension, West Chester
1922—St. Alban, Newtown Square
1922—St. Andrew Chapel, Philadelphia Divinity School
1924—St. Peter Chapel, Glenside, closed 1942
1924—St. Aidan, Cheltenham

1924—Redeemer, Springfield
1927—Resurrection, Mayfair
1928—St. Matthew, Oxford Circle, merged with Messiah 1931, now Messiah
1928—Ascension, Rhawnhurst, became All Saints in 1949
1928—Holy Comforter, Aronimink, moved from West Philadelphia
1928—Holy Trinity, Conshohocken, closed 1941
1929—Holy Spirit, 11th & Snyder, merged with Crucifixion in 1949
1929—St. Augustine, Norristown
1930—St. Christopher, Philadelphia, merged with Annunciation in 1947
1931—Messiah, relocated on Boulevard, merged with St. Matthew, Oxford Circle
1932—St. Faith, Brookline
1932—St. John, West Oak Lane, became St. Matthias in 1942
1932—St. George, Ardmore
1933—St. Francis of Assisi, West Philadelphia, closed 1936
1933—Christ Church & St. Michaels, Germantown united
1933—Cathedral Church of Christ, Roxborough
1934—Beloved Disciple, West Philadelphia merged with St. Thomas 1938
1934—St. Paul, North Penn, closed 1955
1937—Hard of Hearing Chapel, (St. Stephen, Philadelphia)
1938—St. Thomas, West Philadelphia moved from 12th & Walnut
1941—St. Peter, Broomall
1944—Holy Apostles, Philadelphia moved to Chapel of Mediator
1945—St. Philip in the Fields, Oreland
1945—St. Philip, Philadelphia, formerly, Phillips Brooks Chapel
1946—Grace & Incarnation merged with St. George, Venango
1946—St. James, Green Ridge, formerly, St. James, Philadelphia
1948—St. Luke, Chester, relocated at Highland Gardens
1948—Trinity Memorial, formerly Holy Trinity Chapel
1949—St. Christopher, Gladwyne, formerly St. Joseph from 1878
1949—All Saints, Moyamensing takes over Ascension Rhawnhurst
1950—Holy Apostles Chapel, Penn Wynne
1951—St. Andrew, West Vincent reopened
1952—St. Jude and Nativity, relocated at Plymouth Meeting
1953—Holy Nativity, Germantown, formerly Chapel of St. Luke, Germantown
1953—St. Paul, Levittown, formerly St. Paul, Edgely
1954—Good Shepherd, Hilltown
1955—St. Augustine takes over Covenant
1955—Redemption, Southampton, from West Philadelphia
1956—St. Christopher, Oxford
1957—Christ, Upper Merion, admitted into Convention, organized as a Swedish Church in 1733